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ABSTRACT

One in a series on cultural pluralism and multicultural education, this collection of 10 brief articles focuses on bilingual education with much of the material specific to Spanish-English programs. Dennis Wilson discusses Indian self determination and the task of preserving Indian culture while solving contemporary Indian problems. Lorenzo Gonzalez contributes two articles in Spanish; one depicts the Chicano as unique representative of both Latin and Anglo culture and urges complete bilingualism; the second is a collection of folk wisdom. Three articles by Atilano Valencia discuss bilingual education models, training for bilingual teachers, and the need for school and community commitment if bilingual education programs are to be successful. Cecilio Orozco describes and critiques three bilingual program models. David Conde reviews the history of bilingual education and points out the overall failure of compensatory bilingual programs; he emphasizes the need for education that considers the socio-cultural characteristics of the students and their community. Dolores Gonzalez discusses cultural pluralism and the elementary school curriculum and describes the inservice teacher training necessary to implement an innovative bilingual-bicultural program. A children's story by Julia Sanchez tells of an Anglo boy's first visit with a Chicano family and his introduction to a new language and new customs. (JH)

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SELECTED READINGS

IN

MULTICULTURAL EDUCATION

March, 1974

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FOREWORD

The New Mexico Highlands University Multicultural Education Series is extended by the University to include position papers, research studies, poems, folktales, and descriptive and comparative studies in multicultural education. While the focus in this issue is in bilingual education, subsequent issues will include a greater variety of topics relative to cultural pluralism or multicultural education.

Articles for possible inclusion may be submitted by anyone irrespective of position or occupation. Articles and other types of material for publication will be reviewed and selected by an Editorial Board at New Mexico Highlands University.

Dr. Atilano A. Valencia, Editor

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Mr. Dennis Wilson is a Rose Bud Sioux from Montana. He is currently a student at New Mexico Highlands University. His interest in promoting the notion of a cultural pluralistic America is quite apparent in his article "The Old Ways."

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THE OLD WAYS

by Dennis Wilson

"I have been sad all my life. It seems that happiness has always been just beyond my reach. Because of what I am, I have cried many times and the tears of my life are piercing. I am an Indian and long for the Indian way of life!"

Such words seem to mirror the underlying pain and despair inherent in the existence of the Native American Indian in this society both past and present. From the bleak tragedies known as the Indian reservations to the urban centers of this country, a helpless cry can be heard. In the Indian's perspective, the White man's progress has all but destroyed his culture–his way of life.

Similar scenes are being painted in the University atmosphere and in other sophisticated installations of so-called Indian progress. In these situations, it seems that sincere verbal expression has been superseded by mass conference, civil disturbances and the latest Indian trinkets. Hints of symbolic implications seem to dominate the new Indian and honest expression seems to wander in the penumbra of the new Indian movement. One finds an invasion of lesser needs which renders the concept of honest expression–meaningless, uncouth and low.

With confusion and depression clouding their wisdom, should Indians stand and shout to the world "we want to go back to the old ways!" It seems that such a statement can be no more than a literal sedative taken by the Indian to ease the pain from the realities of assimilation, cultural genocide and suicide. Let us suppose that Indians could return to the "Old Ways." Is there any way to prevent the contamination of today's world? But the contemporary Indian is a participant in the games of this society. For him to deny such participation is only a verification of it.

Could it be that the arena of life today holds an invitation for more Indian cultural disaster? Or is this vigil an anticipation of a miracle–a supreme redman who stands eight feet tall, speaks all Indian dialects and carries a medicine bag of "Old Ways." In the current Indian dilemma, a miracle chief would be an ideal representation of what is needed. Undoubtedly, there would be a rejection of the cures in his medicine bag because it would signal a contradiction of the present Indian models of life. It follows then that a super chief is not only unrealistic, it is fantasy. Hence, the only hope is a unity of Indian minds. The light of this hope is nothing more than a dim flicking in the night. Yet there must be an action initiated to curb the insane schemes which threaten to exterminate Indian culture, for the shadow of disaster has grown hidious over it.

Can the various Indian cultures be revived and maintained? For those who consider themselves dedicated to this resurrection, the answer is simple. They begin by returning to the point where the culture was severed. They transcribe what they have accumulated. While the formula is simple, its components are most elusive. Withdraw for a moment from the current insanity and return with me.

Snuggled in a remote valley, we see a small village. Close by, there runs a clear fresh stream. Its waters seem to run onward in an irresponsible kind of

joy. Above, we can see the bright sun as it clears the mountain back and gives warmth to the chill in the morning blue of the sky. As we approach the village, it begins to stir with activity. The people see us now and they appear astonished by our dress. They stare in amazement. They seem to be shocked by the way we present ourselves.

When we see the deep sadness in their eyes, our hearts become heavy. They have recognized us as their descendants. Their sadness turns to grief, and they weep as they see the many scars of defeat that have been cut profoundly into our faces. They greet us but our ancestral dialect sounds foreign and we can hardly understand it. They observe our frustration and they speak slowly to allow us an adjustment to these strange "Old Ways." For our ignorance, we are not condemned. They have had a long lonely wait and wish not to dampen this moment with any obvious resentment.

The solomnity of our condition soon passes as the words spread through the village of our return. Our relatives approach shyly but we see that they are proud of this moment. In their hearts, they know that we would return and forsake them not. After joyful embraces, we are led from lodge to lodge to be re-united. We are enveloped with the feeling that we have come home at last. We smile as we watch the small children peeking at us from behind their parents. Our tired eyes become misty as our vision rests upon our ancestral mothers preparing the morning meal and scolding the children in good humor as they accidentally raise dust in their play. We are invited to sit and eat. Our ancestors are happy that we have come home. In the evening they will tell us stories in the oral tradition and we will again sing the songs we have long forgotten. Someone will invite us to play hand games and we will love the "Old Ways." When the light from the fires sparkle and dim, the old people will fade into the mystery of the night and offer thanks to the great spirit for our safe return.

The sun has arisen again and smiles warmly upon us. This day will be special. In honor of our return, the young men of the village have invited us to accompany them on a hunt. They are anxious to demonstrate their skills to us. We turn to each other in shame for we have long forgotten these skills. Perhaps we never knew them. We are soon reassured for the young men are aware that we have come home to cure our "White Sickness." There is understanding in their eyes and our shame leaves us.

The day of the hunt seems all too short and when the evening comes we are invited to the lodge of the Chief. A special council has been called with representatives from Washington. A thing called a treaty is to be discussed with the White soldiers. Since we are honored descendants, we are privileged to sit at this council. We are seized with apprehension as we enter the lodge for we have lost our power to speak. We must sit and listen. The voice of our Chief brings forth his great wisdom and we are proud of him. Soon, through the interpreter, the White man's world of treachery begin to unfold. We cry out but all is in vain. We witness a most tragic event for our people. Our Chief is constraining into placing his mark to the paper sent by the great White Father in Washington. The writing on the paper promises that the Indian will know no more hunger, sickness or war from this day forth.

We only watch the historic silent frustration of *having died before ever having lived.* Our Chief rises from the council. He stands motionless for a moment. The dancing flames of the fire flicker off the great masculine frame

of our chief and mirror the deep concern he has for his people. He leaves the lodge and walks into the new loneliness of the night. We follow after him and we listen as he chants to the great spirit. There is massive sorrow in his heart. Soon, the chanting seems far away and the people of the village seem to slip from our minds. We awake and hear the young Indian across the smoke-filled room shout, "I wish I could go back to the Old Ways."

The task of reviving Indian culture will be laboring. Some Indians will pretend to be at work only because it is the "in thing." Their goal is self-amusement, but they whine like a dog and weep like a woman as the truths are uncovered. There are those Indians who are experts on other Indians of the past. That bag is meaningless if they can turn their backs on contemporary Indian hunger, sickness and suicide. Then there are those who will rebuff their brothers who have revisited history in quest of Indian meaningfulness. This is an escape mechar sm for defeatism. They shout, "I made it, why can't you?" Little thought is given to the realization that the White man will always consider them Indians.

It is not impossible to return to the "Old Ways," but it must be coordinated to accelerate contemporary Indian betterment. It is wrong to employ your energy to defeat the weaker ones in your midst. Some say, "That's the White way." If you are an Indian, it's up to you to find the Indian way. Give careful thought to dreams of power, self-determination, nature, Indianness and unity; are these viable means to achieve our own modern way of life? With a new identity we can harness our own human and physical energy and solve our social problems. Other Americans will learn from us.

EDUCACION BILINGUE Y SU PERTINENCIA

por Lorenzo Antonio González

Recuerdo la niñez de un chicano que vivía en una aldea del condado de Mora llamada "Ráinsville." El disfrutaba su vida con su abuelito en un rancho pequeño pero muy fértil. Había aprendido mucho del rancho y de su abuelito juicioso. Del rancho adquirió el aprecio de los frutos cosechados, el cariño a los animales, el conocimiento de la tierra. De su abuelito aprendió respeto, humildad y juicio en el manejo de su vida diaria. Esa época era de gozo. Pero en este momento estaba pensando el niño en su madre que llegaría en unas horas para llevarlo a la grán ciudad, Las Vegas. Era ya el otoño e iba este campesinito a comenzar su primer año de escuela.

El ser inscrito este niño, comenzó a llorar y esconderse en las faldas de su madre. –¿Qué no te recuerdas que te dió la bendición tu abuelito y te dijo que fueras hombre? –le dice la madre a su hijo. Pero el niño lloraba de terror porque no entendía lo que los otros niños que estaban allí decían. Este joven no podía comunicarse en inglés.

Pero él no era el único que tenía problema con el inglés. Otros chicanitos también luchaban, pero él era el más limitado de vocabulario por no ser de la ciudad. Sin embargo sigió luchando con la influencia de su madre.

El fue de los afortunados que pudo sobre-vivir las pesadillas. Pero, a ver algunos hechos de interés, tales como los siguientes: Normalmente el chicano deja de asistir a la escuela para el octavo año. En Texas, casi un 80% de los chicanos dejan de asistir a las escuelas antes de terminar. En California, el 73.5% de los chicanos no terminan la preparatoria. ¿Porqué ocurre esto? Pues en primer lugar se encuentra la insistencia del anglo-sajón en americanizar al chicano. Nos da la educación total en inglés junto con su cultura para que seamos buenos americanos pero nos quita la igualdad y justicia que debe venir con la educación.

El chicano ha mantenido su lengua nativa por más tiempo que otras minorías. La mayor parte de imigrantes que adoptan el inglés como su propia lengua dentro de un par de generaciones olvidan su lengua materna. El chicano ha preservado la suya por tres y hasta seis generaciones ¡y sin escuelas!

Muchas situaciones malas han ocurrido en el salón porque tanto escuelas como maestros no han querido reconocer que el español es la lengua social del alumno chicano. Y creo que esta es una razón por la cual hemos conservado el español y nuestra cultura Una raza, que por algún motivo se le prohibe o rechaza su participación total con el resto de la población, normalmente por compensación regresa hacia su herencia racial y cultural. Si esta búsqueda por dignidad mediante indentidad personal y orgullo racial es también paralizada, una situación frustrante se desarrolla, lo que psicológicamente es dañoso. Muchas cumunidades han heredado tales problemas por parte de las escuelas públicas.

Ahora se ha introducido la educación bilingüe en las escuelas públicas. Esto es un paso muy grande hacia la educación del chicano. Por mucho tiempo se ha impartido la misma educación para todos y esa educación ha sido desarrollada y orientada por el anglo-sajón. El resultado para el chicano

ha sido mala educación, hostilidad hacia la sociedad americana en general, un porcentaje muy alto de alumnos que no terminan su educación y, por último, la falta de adquirir las mañas necesarias para defenderse en una economía tan compleja. La educación bilingüe es el medio que se necesita para combatir esta situación en las escuelas.

Por mucho tiempo los profesores americanos han visto al niño que viene de una cultura diferente como "culturalmente privado." Estos maestros han compredido que su deber es el de llenar este "hueco cultural" con los rasgos del anglo-americano. Sin embargo, la herencia chicana es muy noble y por eso el chicano tiene mucho orgullo de ella, y debería preservarla. Esto le consta al chicano y merece aprender de ella en las escuelas. Mediante la educación bilingüe estudia el chicano su historia y las contribuciones del hispano a la historia de los Estados Unidos (que realmente son muchas).

En las clases se pueden dar cuenta de que el chicano tiene una veriedad de experiencias biculturales que pueden enriquecer casi toda fase del "curriculum" de una escuela. El conocimiento de su cultura incluye música, literatura, el baile, la comida, costumbres sociales, religión, etc., que se pueden usar como un puente para educar a otros niños con la herencia tan rica del suroeste. Es posible que al niño anglo-sajón le gustaría saber de las serenatas (llamadas "gallos" en México) que llevan los jóvenes varones a sus novias, o de la leyenda de la llorona, etc.

Por muchos años hubo poca ayuda para esos alumnos de los EE. UU. cuya lengua nativa era el español. Su incapacidad para entender materias en inglés los desalentaba y no tomaban su educación seriamente. Una cantidad muy grande que tenía la habilidad mental para asistir a las universidades abandonaban sus estudios y aceptaban trabajos de poco sueldo. Esto ocurría con todas sus generaciones. Ahora la educación bilingüe le da la oportunidad al chicano de aprender en su lengua nativa y adquirir conocimientos pertinentes a su cultura e historia.

La capacidad de poder hablar dos lenguas ha sido, en casi todas las sociedades, considerada como una característica esencial del hombre totalmente educado. Esos educadores que se dan cuenta del valor del entrenamiento lingüistico pueden enriquecer su programa total en el salón o colegio para aprovechar completamente el potencial lingüístico y las ventajas de la lengua del chicano. Se puede producir una situación que no solamente le dé la oportunidad al niño chicano para desarrollarse en ambas lenguas sino también le facilite al anglo-sajón dominar una segunda lengua.

Yo veo solamente dos fallas en la educación bilingüe. Una es la de los profesores que actualmente imparten la educación bilingüe. No me refiero a su habilidad porque se tiene que comenzar en algún punto, me refiero a los profesores que no están convencidos que la educación bilingüe es valiosa. Hay professores que no creen en la educación bilingüe y el resultado es que no enseñan con toda sinceridad y vigor. La otra falla es la de los padres que no apoyan este tipo de educación para sus niños. Estos mayores no le dan fuerza a su cultura y los más jóvenes han sido adoctrinados por el anglo-sajón a tal nivel que creen ser anglo-americanos. Cuando el alumno llega a casa orgullosamente a demonstrar su habilidad en español los padres no lo premian ni le ponen atención.

No obstante, la educación bilingüe es el medio para que el chicano aprenda su lengua natal y también aprenda el inglés a un nivel donde la lengua

no le es una barrera. Retiene su propia cultura y aprende los requisitos de la del anglo-americano para competir con igualidad.

Mediante la educación bilingüe podrán nuestros niños dominar su propia lengua a un nivel mucho más superior de lo que la dominamos ahora. Actualmente estamos en el otro lado del río donde ni realmente podramos identificar completamente con nuestros hermanos de Latinamérica por algunas variaciones en el vernáculo y otros aspectos culturales de la región. También no es posible de clasificarnos como anglo-sajónes por la razón que representamos aspectos culturales de nuestra herencia Hispana-Mexicana que no practica el anglo-americano.

Ser completamente bilingüe se puede lograr que, nosotros los chicanos, podamos ser un puente de amistad y comunicación con todo el mundo español. Sin embargo, para lograr ese punto de éxito tenemos que conocer que somos representantes de dos culturas, y tratar de darle empuje a un tipo de educación que perpetúa este modo de vivir.

Si nos unimos progresaremos y mediante la educación bilingüe llegaremos a tener la oportunidad de vencer nuestros opresores, y el español será la lengua principal de nuestro "tercer mundo."

ENHANCEMENT OF LEARNING THROUGH DIFFERENTIATED BILINGUAL INSTRUCTION

By Atilano A. Valencia

Bilingual education teachers are finding that Spainish-surname children entering school differ in their ability to communicate in English or Spanish. One group of children may have limited or no ability in English, another group may have limited or no proficiency in Spanish, and another group may use a mixture of both languages. Language diagnostic tests must be used by teachers to ascertain the language proficiency level of children. Based on these test results, it then becomes necessary to extend differentiated instruction for these children. It would be illogical to use only a Spanish or an English instructional model for all of the children in a group with these language variances. The dilemma encountered by teachers in bilingual education is in determining and extending differentiated instruction to effectively accommodate the language variances found among these children.

Bilingual educators generally are in accord with the notion that instruction of subject-matter content, other than language, must first be given in the first language of the child. This does not preclude the notion of reinforcing concepts through the second language, especially as the child advances in his proficiency of the latter. However, this does not suggest that cognitive development must be minimized in favor of rapidly enhancing bilingualism.

The application of an inflexible bilingual percentage formula in the beginning stages of an instructional program may retard rather then advance children in the cognitive area of development. For example, where a fifty percent model is initially used for students (instruction given in Spanish half of the time and in English half of the time), students who are less advanced in either language may be at a disadvantage, while children who are more advanced bilingually may experience boredom from repetitive instruction. This does not imply that only one language must be used in the instructional program. It merely proposes that a flexible model is necessary to effectively accommodate language variances in a given group. For the monolingual speaker of English or Spanish, a large percentage of his early cognitive development will be facilitated through his first language. As he continues to gain proficiency in the second language, instruction through the second language gradually can be increased. Thus, the fifty percent formula may not be realized until the child is more advanced in bilinguality. Second language instruction may be provided for the student from the beginning of his formal education and through progressive stages in his total school life (however, this is different than using it chiefly as a medium of instruction). In this respect a second objective in bilingual education will be realized. The student will continue to gain proficiency in all of the commuication skills in at least two languages.

Bilinguality is only one of the competencies that a bilingual education teacher offers to the instructional program. For this reason, the bilingual education teacher is more than a bilingual person, he is a trained specialist in the education of children. Teaching competency only in language development will not suffice. The bilingual education teacher also must

demonstrate compentencies in facilitating the overall cognitive, affective, and psychomotor development of his students. In this sense, teacher training programs must continue to identify, experiment, develop and apply innovative instructional approaches. Inservice training programs in bilingual education must provide more than language instruction for teachers and teacher aides. They must up-date teachers in terms of instructional strategies and techniques and assist them in applying systems or models with reference to new and effective instructional styles.

Bilingual education programs can be innovative in nature. They can be innovative not only because two languages are used in the instructional process; they can be innovative in terms of new pedagogical approaches for facilitating the overall growth and development of youngsters. This is a challenge that educators must face in preparing both new and experienced teachers. It is a challenge that administrators must meet so that modernistic and effective bilingual education program designs can be conceptualized, developed, and implemented.

BILINGUAL EDUCATION PROGRAM MODELS

By Cecilio Orozco

Training of bilingual education trainers, teachers, and paraprofessionals, must be made in harmony with bilingual program models that are designed to foster a sound education for culturally and linguistically different children. It is imperative, then, to state the premises on which this training is envisioned.

The programs in the United States, which have been widely demonstrated to be inadequate for bilingual-bicultural children, monolingual non-English speakers, and limited speakers of English may be described basically as containing an English Language Arts (ELA) component, reinforced by subject-matter teaching in English (SmE) during the remainder of the school day. This model is illustrated in Figure 1.

The School Day

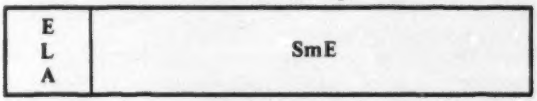


Figure 1

The programs with a "foreign language" (XLA) component have been equally ineffective in that the bilinguality of the children is based on "foreigness". These programs are found at all levels (FLES in Elementary schools, "foreign languages" in high schools, and "modern foreign languages" in the universities). They have failed to serve the needs of the bilingual student, the other-than-English monolingual, the "limited-English ability" student, or the English monolingual. The exception to this, of course, has always been the top student, the highly motivated student who can stand the pressures of "foreigness" in his own land. In this type of program the student finds little value for his "foreign" language. The school essentially covers it but does not recognize its value in the rest of the curriculum. Often, the "foreign" language is prohibited during the rest of the day. This model is shown in Figure 2.

The School Day

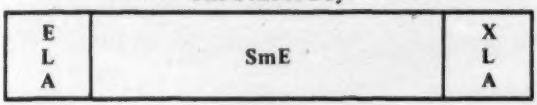


Figure 2

An *initial* bilingual program must take into consideration its population. Many quantitative differences in the subject matter taught exclusively in English (SmE), the subject matter taught exclusively in the native language (SmX) of the children, as well as the initial mixture (SmEX), must be considered. It is to be noted that the SmE as well as the SmX are an *essential* part of the *initial* program, for it is *these* units that must show both quantitative and qualitative increases. Although these models do not include specifics in subject matter, it is to be noted that the relevance of the fine arts,

science and social studies in the native language would be included in the models' SmX or SmEX. These models are graphically illustrated in Figures 3A, 3B, and 3C.

The School Day

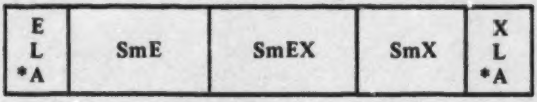


Figure 3A

An initial bilingual program for a bilingual with limited-English ability but with high bilingual potential because of community, home, family, etc. *XLA and ELA are to be specifically designed for the particular linguistic groups.

The School Day

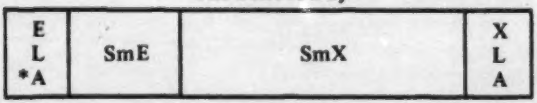


Figure 3B

An initial bilingual program for an other-than-English monolingual. *Note that ELA again is specifically designed for the target groups.

The School Day

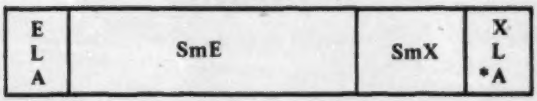


Figure 3C

An initial bilingual program for the monolingual English speaker. *XLA is specifically designed for the groups and the community in which they live.

The aforementioned *initial* programs are not mutually exclusive. New trends in methodology and classroom management permit the simultaneous operation of the three aforementioned models (with the necessary refinements) in order not to exclude variations within each group.

The aforementioned models are *initial* and should lead to a bilingual program where instruction for all groups becomes a bilingual day. Language arts ceases to be "specifically for X group", and particular subject matter instruction in *any one* language (on a long-period basis) becomes a teacher-pupil choice. These ideas are graphically presented in Figure 4.

The School Day

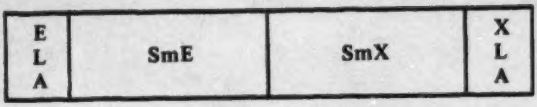


Figure 4

A bilingual program in its advanced stages. Note that SmEX has been eliminated. ELA and XLA units prepare the children for the SmE and SmX units. It is to be noted also that SmE and SmX may reinforce each other but do not duplicate learning.

THE FORGOTTEN OBJECTIVES IN BILINGUAL EDUCATION

by Atilano A. Valencia

The bilingual educator, as is true of teachers with other specializations, must be more than a carrier of knowledge–he must be a person who has acquired and practiced approaches to facilitate learning rather than to simply transmit knowledge. Knowledge is acquired through the multiplicity of resources available for children in the learning environment. But to be effective in the learning process, these resources must contain meaningful and motivational elements for students. Recognizing this principle, the teacher will plan activities with students so that multi-stimuli will advantageously contribute to the cognitive and affective growth of students.

In the abovementioned philosophical frame of reference, subject-matter becomes the substance within the learning process rather than the end. Subject-matter concepts serve as references for the learner as he advances cognitively, affectively and psychomotorically. The learner need not stumble into cognitive processes such as convergent or divergent thinking, inquiry and discovery learning, inductive and deductive reasoning, and analytical and synthetical thinking. These are cognitive processes that the competent teacher must help develop in his students.

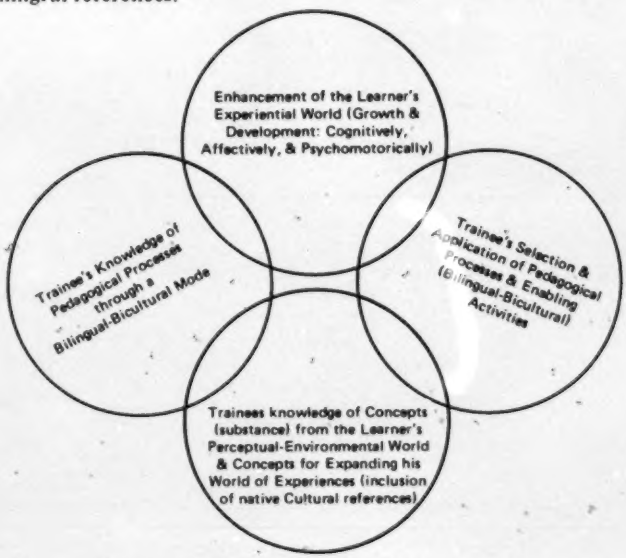
While a teacher may understand the scientific principle of thermodynamics, he may elect to help students understand the concept through discovery learning. However, the students do not necessarily need to rediscover discovery learning. Yet, in using discovery learning to gain knowledge of a scientific principle, the student also has learned to apply a cognitive skill–a skill he can readily use in discovering other subject-matter principles.

In time, the learner will forget many subject-matter elements; on the other hand, he will be less likely to forget a cognitive skill–especially if this skill has been applied in learning concepts from various disciplines. Moreover, the student will be able to apply a cognitive skill in relearning or reinforcing a previously learned or forgotten concept.

Pattern drills, chain dialogue, modeling sounds, reinforcing and correcting responses are useful and advantageous in advancing a student's second language ability. But until the student has sufficient facility in the second language, the teacher will commit a serious error in forcing him to apply it in learning subject-matter concepts. This can retard the student's cognitive development, as well as his comprehension of the selected concepts. This does not imply that the second language must never be used in the learning process; it does suggest, however, that since languages must be used as vehicles in facilitating development in cognitive and affective terms, they must be advantageously applied in reference to readiness or ability levels.

By recognizing and permitting the student's cultural characteristics to become operating features in the learning environment, the bilingual educator contends that cultural pride and self-confidence will be advanced. And by advancing the learner's knowledge and communication skills in the language of his ancestors, the bilingual educator further contends that the learner will tend to practice and perpetuate native cultural references, which, in essence,

will reflect cultural pride and self-confidence. The probability that cultural pride and self-confidence, as affective variables, can be advanced by using native cultural references in the learning process is supported by this writer. It is supported because teachers must also be prepared to facilitate affective development among his students. Knowledge of culture and language can be viewed as the substances applied through selected and pedagogical approaches in facilitating affective development; i.e., development of favorable attitudes towards a language or culture must not be left to chance. Favorable stimuli can be provided by the teacher, the facilitator, to enhance this development. To furthur illustrate, continuous lectures and drill patterns may force a student to recall and exhibit immediate responses in oral or written form, yet the application of only these two approaches over a long period do not guarantee that students will gain in favorable attitudes toward a language or culture. And a highly authoritarian personality, irrespective of knowledge of subject, culture or language, may contribute more to a regressive rather than a progressive and favorable attitude towards a language and related cultural elements. For this reason, the prospective bilingual education teacher must learn to use a variety of activities of a humanistic and developmental nature. Behaviors of a negative nature can be detected through the aid of modern instruments and knowledgeable and humanistic-minded educators. Through this training process, the trainee will gain competencies for promoting affective development among his students, with languages and culture serving as meaningful references.


Enhancement of the Learner's Experiential World (Growth & Development: Cognitively, Affectively, & Psychomotorically)
Trainee's Knowledge of Pedagogical Processes through a Bilingual-Bicultural Mode
Trainee's Selection & Application of Pedagogical Processes & Enabling (Bilingual-Bicultural) Activities
Trainees knowledge of Concepts (substance) from the Learner's Perceptual-Environmental World & Concepts for Expanding his World of Experiences (inclusion of native Cultural references)

Bilingual-Bicultural Teacher Training Model

This represents a Teacher Training Model for Bilingual Education Teachers with movement toward the principal objective of expanding the world of the Learner through Growth and Development (cognitively, affectively, and psychomotorically), using a bilingual-bicultural mode.

BILINGUALISM AND THE SCHOOL: IMPLICATIONS FOR THE CHICANO CHILD

by David Conde

Introduction

The presence of the bilingual Chicano child in the classroom has created an unstable situation which the school has been unable to solve within the limits of its structure and perceived areas of responsibility. This is of primary importance to the majority of Mexican American children as they bring to school a strong Spanish language and cultural orientation manifested in their speech and conceptual make-up.

The prevalence of Spanish and other native cultural attributes in the Mexican American community testifies to the strength of a cultural system which identifies the uniqueness of the Chicano. This situation, however, has created roadblocks for the Anglo American oriented institution which lacks the resources or direction to deal with it. In many cases, the obvious and simplest thing to do has been to go with tradition and judge bilingualism as abnormal.

Historically, bilingualism has been regarded as a detriment to the educational-psychological development of the Chicano child and has stimulated pressures to remove Spanish from his consciousness. The emergence of the compensatory age has continued this image, for there are even bilingual education models designed to bring the Chicano learner "up" to the standards and expectations of a monolingual structure (Valencia, 1972).

Bilingualism and the treatment of the Chicano bilingual by the educational institutions, however, are only exterior manifestations of much deeper culturally based incompatibilities between the characteristics of the Mexican American and those of the English-speaking school. Efforts to bridge these differences have, in many cases, been damaging and misdirected.

The Traditional View of Bilingualism

Educators traditionally have responded negatively to bilingualism because they feel that the presence of more than one language "clutters up" the mind of the learner and interferes with the learning process in the classroom (Diebold, 1966). Several intelligence tests designed to contrast the ability of monolingual and bilingual students have indicated that an association can be made between bilinguals and low intelligence ratings (Darcy, 1953; Jensen, 1962). This, together with the picture sociologists and anthropologists paint of the Mexican American as a "culturally deprived" and disadvantaged people (Romano, 1968), has done much to further negative attitudes relative to bilingualism.

A New View of Bilingualism

It is understandable for the educational institution to have a less than positive view of bilingualism in this country since it represents a deviation from the language medium used in the instructional delivery of the school. As for the primary evidence which associates bilingualism with low I.Q. scores, it has subsequently been judged inaccurate. A. Richard Diebold in "The Consequences of Early Bilingualism in Cognitive Development and

Personality Formation" points out that tests of this type must include groups which are comparable in key extra-linguistic dimensions. The tests which link low intelligence ratings to the bilingual were to have contrasted matched monolingual and bilingual groups. The groups turned out not to be comparable in several important areas. For example, the monolinguals involved came from the sociolinguistic dominant group, while most of the bilinguals did not. Also, in most cases the bilinguals were socio-economically disadvantaged (Diebold, p. 19). In other words, the groups were not only non-comparable, but also the test themselves used English as the language medium which automatically favors the dominant group.

New developments and procedures have resulted in more realistic and valid information relative to bilingualism. For example, Peal and Lambert, after a careful contrastive comparison involving the bilingual French-English Canadian in Montreal, determined that bilingualism has the capability of facilitating a superior performance on both verbal and non-verbal intelligence tests. It was revealed that the wider experiences in two cultures provided the bilingual child with a mental flexibility and a superiority in concept formation. He acquired a more diversified set of mental abilities; that is, the patterns of abilities developed among bilinguals were more heterogeneous in nature (Peal and Lambert, p. 20). These developments suggest a potential in the personality make-up of the bilingual, for the degree of ability to form concepts can determine the rate of intellectual growth of the individual.

The School and the Bilingual Chicano

The school for the most part has evidenced very little response to the need for exploiting the potential represented by bilingualism. Instead it continues to treat bilingualism as a disadvantage to be corrected. This is not surprising, for the institutional structure and orientation does not allow the school to adequately serve the needs of the bilingual community. Educators, especially in the Southwest, are becoming increasingly concerned and vocal about the institutional thrust in this area (Arciniega, 1972).

Jose Cardenas, in his testimony to the United States District Court in Texas, points out that one of the principal reasons why the school has been unable to serve the needs of the Chicano child is that its present orientation defines the bilingual student that comes into the classroom as a typical learner. Educational programs operating in the school are designed for the Anglo-Saxon, English-speaking, middle-class population. As such, they produce a certain amount of compatibility with the typical learner from the majority group. However, if the child is not English-speaking, white or disadvantaged, incompatibilities between the characteristics of the learner and the instructional program develop. Cardenas contends that it is these incompatibilities that lead to the problem of performance among Chicanos and other minorities (Cardenas, p. 11).

Many educators have recognized these incompatibilities and have proposed experimental efforts to resolve the differences between the Chicano bilingual and the monolingual institution. These efforts have spurred the availability of federal funds for disadvantaged learners. Yet, many of the programs are compensatory in nature, for they are designed to correct deficiencies of children who do not conform to the expectations of the educational institution.

Compensatory Programs

Compensatory programs by their very definition sanction approaches designed to act upon the typical learner in order to make him compatible with the essence of existing institutional programs. The tragic thing about this is that they put the burden for change squarely on the shoulders of the child rather than on the school. From the first time the Mexican American enters the classroom, he is asked to pursue goals which may cause him to reject his background and the cultural "baggage" he brings from his home, thus shattering the wholeness of identity necessary for healthy self-actualization.

Institutional Commitment

Compensatory programs in the school are more often than not federally funded and as such do not have the permanency of the normal programs which are locally funded. This appears to be one of the major reasons for the relative lack of institutional commitment toward these programs. For example, many of the programs are run as appendages to the permanent structure and can be easily removed when federal funds are no longer forth coming.

The lack of commitment on the part of local institutions has brought many complaints from federal administrators who seek effective and genuine influence toward positive changes. Despite some success, the overall track record of compensatory programs is disappointing. Ivan Illich states, for example, that between 1965 and 1968 over three billion dollars were spent in the schools throughout the nation without bringing significant improvement (Illich, p. 3). This lack of adequate progress has, in turn, become a source of deep frustration for those communities supporting the schools (Jablonsky, 1971).

A Mandate for Change

A mandate for effective change is clear. This change should feature a development toward making the school more responsible to its community constituency. Cardenas contends that there is no way that you can make an Anglo Saxon out of a Mexican-American. Efforts to eliminate a dominant language have been unsuccessful, and it is fairly obvious that if we are going to enjoy immediate success it is necessary that we abandon efforts to change the characteristics of the child and do something about changing the characteristics of the school (Cardena, p. 12). In reflecting the characteristics of the Chicano child, the school also reflects the culturally based environment of the bilingual community it serves. A thrust such as this can best serve the needs of our pluralistic society.

Program Model

Programs must be instituted which have a positive influence on the childhood voyage toward self-actualization. They should be geared to:

1. change the perspective of the Chicano from a pathological to a positive force which can create a healthy self-concept;
2. reduce the trauma of separation of the child from the home as he enters and undergoes the formal educational process; and
3. build on the linguistic and other cultural "baggage" the child brings from home.

The programs should take into consideration the socio-cultural

characteristics of the student and his community. Bilingual models such as those Atilano Valencia (Valencia, 1972) reviews and outlines can provide direction relative to the medium of instruction. However, the starting point of formal education for the bilingual Chicano must include references he has acquired before entering the school. For example, if English is the subject, it may have to be taught as a foreign language. Other subjects may have to be taught in English, Spanish or both until the stronger language, in terms of overall use, is developed for complete articulation. This is not to say that English should not become the medium of instruction at some point; however, it need not have the priority that it presently occupies in the curriculum, for the immediate needs of instructional delivery (in terms of language) can be satisfied by other languages (e.g. Spanish). At the same time, the delivery of subject matter instruction should be filtered through a cultural perspective so that it will strengthen the child's psychological well-being. The rich cultural heritage of the Mexican American provides a resource base for actualizing his overall growth and development.

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IS BILINGUAL EDUCATION A DREAM, A TOKEN OR A GENUINE COMMITMENT?

By Atilano A. Valencia

It is nearly a decade since a group of bilingual education advocates provided the initial thrust in a Twentieth Century reform movement to better serve the educational needs of American children with limited proficiency in the English language. And the 1968 appropriation of federal funds for Bilingual Education gave empetus to the notion of using more than one language in instructional programs. The underlying objectives in this innovative educational thrust are essentially these: (1) To use the first language of the child in order to facilitate cognitive development: (2) to facilitate English language development among non-English speaking students through second language pedagogical techniques; (3) to include instructional content and activities related to the native language and other cultural characteristics of the student; (4) to continue bilingual instruction in order to develop proficiency in a second language among English speaking students (especially a language used by many people in the region in which he resides); and (5) to instill in students a favorable attitude toward people with different cultural practices and physiological characteristics.

Many bilingual education programs funded under Title VII, Department of Health, Education, Welfare, United States Office of Education, will be in the fifth year of operation. Since one of the principal purposes of this funding, in addition to being supportive of the abovementioned objectives, was to provide a stimulus for school systems to extend bilingual education in the total curriculum, it is now time to make an assessment to ascertain to what degree this goal has been accepted and realized.

In numerous instances bilingual education has been given only tentative support and limited commitment by school people and community groups. In these situations, bilingual education simply has been viewed as a special and compensatory program. It has been viewed as a program designed to merely get non-English speaking children "over the hump". Thus a phasing out process in bilingual instruction is expected. These questions are presently arising: Will bilingual education survive in the pioneering schools and what are the possibilities of extending bilingual education across the total curriculum?

There are several reasons for the resistance still apparent in some school systems and communities. First, there are groups in every community who are supportive of the traditional idea of the "model American" based on the "melting pot" concept. Second, some school systems have accepted bilingual education only as long as federal dollars are forthcoming. Third, due to limited knowledge about the effects of bilingual instruction, many parents still have underlying fears that bilingualism will cause negative effects on the cognitive development of their children. And fourth, another group of parents harbor fears that the inclusion of the child's native language (other than English) in the curriculum will develop or accentuate a non-English accent among their children, which will limit their opportunities for social and economic success in an English speaking American society.

The chances for bilingual education survival depend on several alternatives educators must consider in this decade. First, inservice training in

bilingual and multicultural education must be extended to faculties, including public school teachers and university professors; second, increased effort must be exhibited by school systems to enlist local and state resources to extend bilingual-multicultural instruction for all children in the school system; third, school systems must give increased attention in using media and community conferences to develop total community awareness and understanding about the principles and advantages in bilingual education; and fourth, local, state and federal support is needed for the development of bilingual materials to adequately cover a muliplicity of desciplines and educational levels.

There are several other factors that will strengthen current bilingual education programs and influence their continuation. Teachers and teacher aides must continue to search for innovative, instructional strategies and techniques for application in bilingual-multicultural settings. They must continue to gain knowledge about instructional activities which will enhance a better understanding and relationship among children from various ethnic and socio-economic groups. Schools of Education must provide the resources and facilities to extend preservice and inservice training programs on campus and in the field to better prepare school personnel who will be working or who are working with children in multicultural school environments. Through these programs teachers can learn to select, explore and apply modern educational media and innovative pedagogical techniques bilingually. In the special content areas, departments or divisions of languages, ethnic studies, and behavioral sciences can help in developing bilingual and cultural-psychological references of prospective teachers. It will take continuous effort and commitment by school systems, teacher training institutions, communities, and governmental agencies for bilingual-multicultural education to become an integral and continuous componet in our American schools.

THE ELEMENTARY SCHOOL CURRICULUM: GATEWAY OR BARRIER?

by Dolores Gonzales

Gateways and Barriers

The elementary school curriculum means many things to many people; therefore, an attempt to portray it is a monumental task. Historically, the common school and the needs of the common people were synonymous, but societal needs emerging from a nation seeking strength and identification, plus the overwhelming pressures of an industrial revolution and a burgeoning federal government markedly altered the nature of the elementary school in America.

At the turn of the twentieth century John Dewey implemented ideas which are widely quoted. Some of these are relevant to our concerns:

> "The places, the ethnic traditions, the clashing values, the social and economic strivings which constitute the lives of pupils on the streets, on the playgrounds, and in the homes which make up school neighborhoods are educational media . . . Learning, then, is viewed as creative reconstruction of experience, the cultural milieu in which students are living as the raw material, the medium, upon which intelligence is exercised."
>
> "In the cultural approach to educational work, there exists one of the more promising frontiers for American education."

In our search for strategies to engineer change we can no longer rely on the "package" or on "formula" phrases. Innovation, perhaps, depends in the spirit of those involved in the education of children: the community, the school, the child himself, and in the reassessment of issues from a broader philosophical, social, and psychological perspective. Unless we are able to cross a new threshold, the elementary school curriculum will remain an unsurmountable barrier to our nation's children. The exaggerated emphasis on conformity, on competition for its own sake, on constant evaluation unrelated to the curricular goals of a specific population, and on textbook bound curriculum practices, portray the weaknesses rather than the strengths of the elementary school curriculum.

Controversial social developments have forced the school to analyze its strategies to cope with changing demands. Its response has been inadequate. Integration of students without acceptance of cultural contributions and without allowing minority groups to control their own destinies is a frustrating response to the racial minorities' quest for dignity. Alternative responses through compensatory education continue to be unimpressive. Decentralizing the governance of the school calls for a shift from professional dominance to a more meaningful parental role in the educational processes. There appears to be little progress in this direction. Initiatory steps are being taken toward differentiated staffing, but there is a reluctance to open the door to the richness of community talents and resources. Hesitant and ambivalent advances are evident toward openness in the curriculum. A firm statement of goals as guidelines for a humanistically oriented curriculum

would delegate performance measurement standards to its rightful subordinate role. To date, the school has been unable to free itself from the negative "self-fulfilling prophecy" that the learner and his background are the causes of failure. A more positive posture is the fact that curriculum fails the student and that it can be changed. In the evaluation of progress, the curriculum still places much emphasis on the limitations of the students without consideration for his potential.

The school should focus its attention, primarily, on the analysis of several timely issues: first, the evolving nature of the elementary school's reflected by the pluralistic reality which it strives to serve; second, the nature of the students who attend the school, bringing with them diverse cultural and linguistic experiences; third, the staff that operates the school and its capacity to cope with differentiated roles within the context of a community involved in the educational process; and finally, the search for viable curriculum models which permit humanistic and diverse dimensions to operate freely.

Recent research provides evidence of numerous basic assumptions which have undergirded the traditional curriculum. The following serves to illustrate the crowwroads and the paths:

GATEWAY?	BARRIER?
*a curriculum that emerges from the cultural and regional diversities of community needs; its ultimate goal is cultural pluralism	*a middle-class oriented curriculum for all segments of the school population with assimilation as the implied goals
*a curriculum which provides an opportunity for an expanded base of interactions with community adults and peers	*the certified teacher as the only person prepared to "teach" prescribed knowledge
*educational objectives providing parameters for a curriculum which values the affective as well as the cognitive development of students	*educational objectives dictating guidelines for curriculum that stresses lock-step, grade level performance in cognitive aspects
*a curriculum that utilizes the community as a learning center and includes participation for its members	*a curriculum that confines learning to a classroom in a school building where the main interaction is between teacher and student
*a curriculum that values instructional materials prepared on-site for a specific population, reflecting a reality known to the learner	*control of the curriculum by textbooks prepared for a "general" school population

Shane (1973, pp. 326-27) states that there is a pressing need for educators to challenge established practices and become more receptive to new ideas. Such traditional practices as fixed admission age, ability grouping,

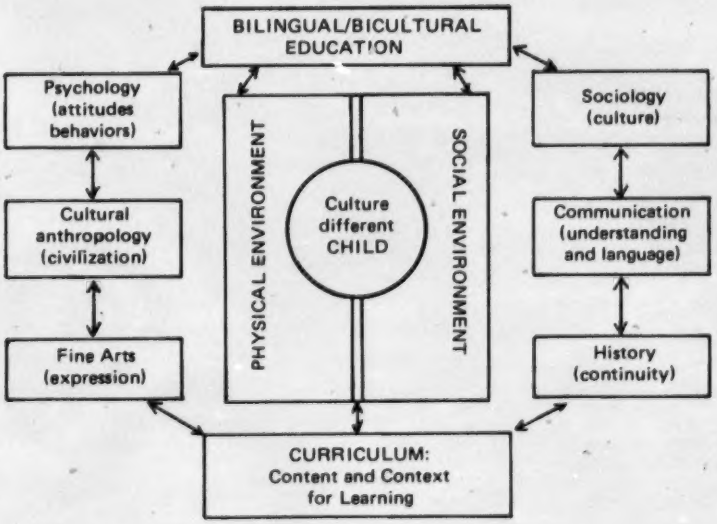
school year of fixed length, conventional grade system, grade levels, annual promotions, and the arbitrary divisions of education into elementary, secondary, and post-secondary must be questioned.

More Gateways . . .

In an effort to improve education for all children, we look to a new concept in education: Bilingual-Bicultural Education or Cross-Cultural Communication. Since its ultimate goal is cultural pluralism, bilingual-bicultural education is the bridge which leads from the assimilation posture of years past to a stance where every individual has a right to maintain and enhance his identity through his culture and language. As such, bilingual-bicultural education is not a compensatory program for deficient human beings—it is quality education. It is not a supplementary program; rather it seeks to replace programs which have caused children to fail. It is not solely and basically a language oriented program. Instead it provides the context in which to value and to utilize the communication of a specific group of people as they seek for identity, dignity, and growth.

Bilingual-bicultural education or cross-cultural communication is conceived as an interdisciplinary approach to learning. As such, it draws from the social sciences, the communication arts, and the fine arts. These areas, in turn, undergird the cultural experiences and provide the context for intercultural as well as cross-cultural communication.

The integration of our presently fragmented curriculum into a model comprising the child's social and physical environments is feasible and commendable in a bilingual-bicultural program. This thesis legitimizes the child as a person with contributions to make the curriculum reflect his real-life environments. Thus, the integration of the affective and cognitive components offer themes for learning in a real world—his world!



The guidelines for a curriculum for bilingual-bicultural programs must be based on the child's cultural environment. It must be feasible with these guidelines to utilize *process approaches* in *experience based,* integrated activities which are an inherent part of his social milieu. With the acceptance of the culture as the affective content and context, it is no longer valid to consider the traditional and prejudicial notion that a chasm exists between the child's experiences as elements for learning and those the school will present. The student brings with him concepts, interests, motives, attitudes, and languages. These are valuable references in his world and at his level of development. It is a question of the school personalizing the instruction to provide the opportunity toward a richer maturity.

Integration of learning acquires an important role in innovative curriculum programs for bilingual-bicultural education. Integration of content around large clusters or themes displaces the proliferation and fragmentation in the subject-matter oriented curriculum. The information-dispensing type of instructional program makes way for process learning. Processes imply the notion of "learning how to learn." They include techniques that contain transfer value, thus equipping the student with strategies for teaching a variety of situations. *Processes are best acquired in a supportive environment with meaningful content and direct involvement in the learning scheme. On-site learning in a community,* the source of "confluent education" or the merging of the affective and the cognitive, will reinforce experience based, integrated learning. *Interacting with significant adults and peers* in the realm of human ideas and acting upon elements governed by the laws of nature is certainly more exciting and less mechanical than learning from textbooks.

Intercultural and cross cultural communication must be a solid strand in a curriculum for bilingual-bicultural programs. It is, therefore, imperative that basic assumptions about language function, language acquisition, and attitudes toward languages be defined. Where the cultural experience takes precedence over scientifically derived guidelines, these assumptions appear to be relevant:

1. Language is the most direct avenue to cross cultural communication. It is intimately related to man's affect, making language and the person one. In this context, there are no deficient modes of expression; there are just different communication systems. Therefore, languages and varieties of languages are neither superior nor inferior; they are systems of interaction.
2. The language a child brings from the home expresses his concept of the world as seen through the mirror of his culture. This constitutes the student's oral language and no other imposed form of expression will facilitate the reading process.
3. The school does not have the function nor the right to irradiate a student's dialect, because the native dialect which is dominant responds to ambient factors which the school cannot alter.
4. "We are just overcoming the deceptive and self-deluding view that teaching English as a second language is, in itself all there is to bilingual education" . . . we may soon arrive at the disturbing conclusion that it is not necessarily treasonous for pupils,

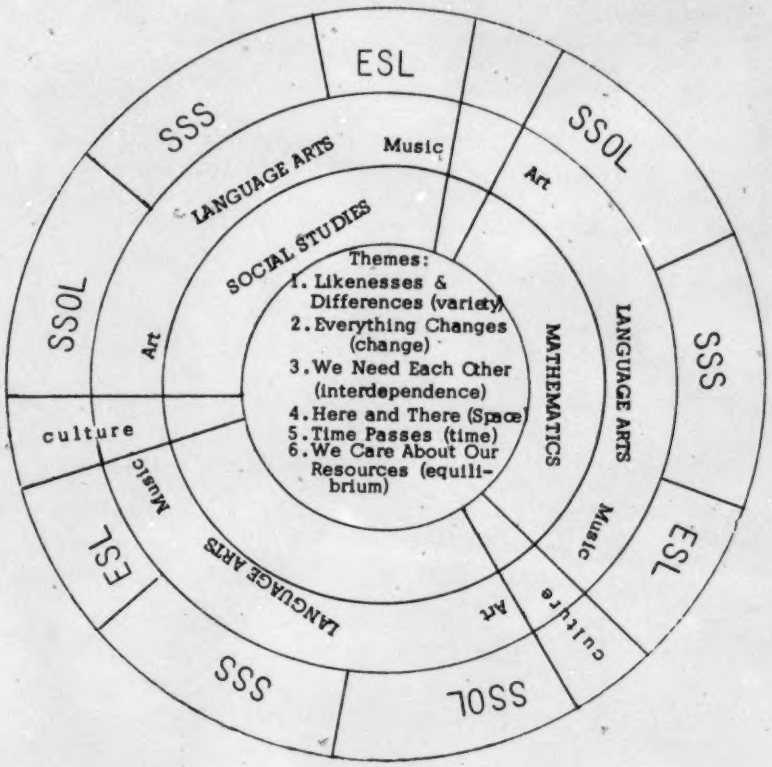
teachers, and parents, and principals to speak to each other in languages other than English, even when the languages involved are their own mother tongue!" (Fishman, 1970)

The Coronado Bilingual-Bicultural Curriculum Models

Curriculum Model (K-3)

There is evidence that bilingual-bicultural programs are the access to innovative curriculum. The Coronado program has been in operation for four years, and in the course of that time two theoretical models have been developed. These are descriptive and are perhaps exploratory models, leading to gateways for a better education in a multicultural America.

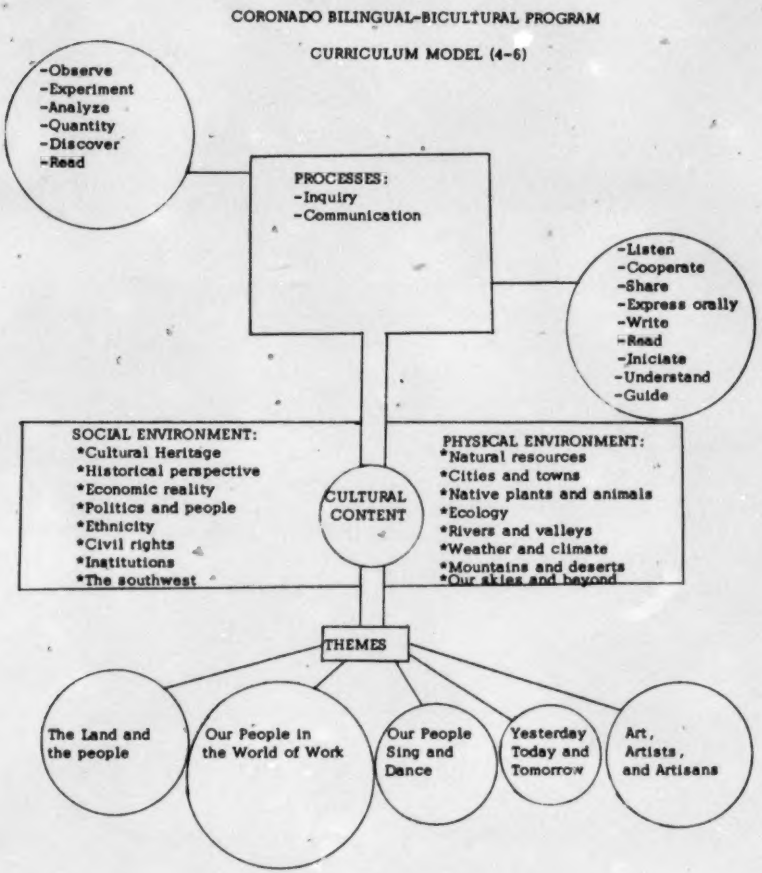
In the K-3 curriculum model, the integration of subject areas is attempted by selecting themes which are obviously visible in the student's immediate environment. This includes variety, change, interdependence, space, time and equilibrium. *Variety* is all around us in many forms and objects; it is a part of our daily lives. Capitalizing on variety in the environment as a means for perceptual development is opening doors to learning power. *Change* is the most constant element in our environment. Evidence of change offers many facets from which learning can evolve. It is a viable theme to utilize in order to facilitate discovery and experimentation. *Interdependence* demonstrates the relationships which constitutes the very



essence of our existence. Animals and plants depend on each other for survival as do men, and cities, and countries. *Space* and *Time* are themes which lend themselves for the clustering of content related to where man lives and to the activities important to him and those around him. *Equilibrium* serves to create an awareness of our natural heritage and the need to conserve these resources.

The communication arts, reinforced by the artistic expression within a specific cultural context, are the media utilized to expand the conceptual and language base of the learner. In other words, the bicultural student will use his language and culture to learn to read, to write, and to expand his concepts.

Reinforcement of sentence structures in English as a second language, Spanish for speakers of other languages, and Spanish for Spanish speakers may be accomplished with the language which has resulted from the learning situation rather than with extraneous material.



Curriculum Model (4-6)

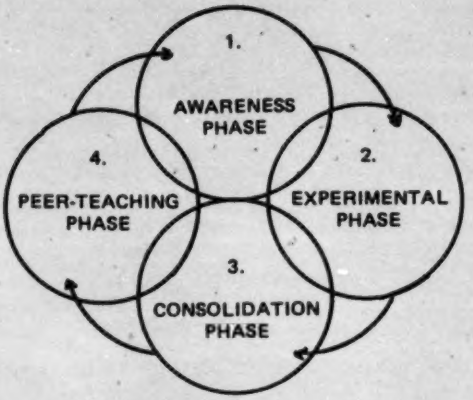
This model is based on the processes of inquiry and communication. The processes will be learned through cultural content from the student's social and physical environments. A breakdown of the social environment will demonstrate that it accomodates many of the traditional areas of a school curriculum such as social studies, mathematics, art and music, reading and literature. The physical environment will integrate many of the science areas: the earth, living things, the universe, energy, matter, weather, and ecology. There is a possibility of integrating mathematics and science in the development of the inquiry and communication skills within the framework of the physical environment. Aspects from the social and physical environments will then be integrated into themes which will be utilized in the classroom and in the community. The possibility for themes is endless: They offer a high potential to integrate experiences in the learning process.

Besides the expanding and learning of concepts, the student will also learn to observe, question, define, classify, generalize, analyze, verify, theorize and numerous other "learning to learn" techniques. The material that is collected and the experiences of students during their inquiry may be profitably utilized as reading material.

Staff Development for a Bilingual-Bicultural Program

The in-service training of teachers has always been undertaken when a new concept of education emerges. The trend was visible when the "new math" displaced the traditional arithmetic. It has been a part of every pilot program and it is also an integral phase of every bilingual-bicultural program. The correct assumption is that innovations in curriculum require concepts and attitudes which teachers lack in order to function efficiently and securely in the classroom.

During the course of in-service training programs, patterns of needs and ways to meet them emerge. Such was the case in the teacher training component of the Coronado Bilingual-Bicultural Program. An *awareness* of their role in the new program was a concern voiced by most teachers. They needed information on the definition of bilingual-bicultural education, the state and national efforts in this direction, the rationale for this type of education, and curriculum models and guidelines for instruction. Once this need for information was satisfied, the teachers embarked on an *experimentation* phase in which methods, materials, and concepts were tried, adapted, or invented. Often a need to regress to the awareness phase was needed to reinforce their innovative practices. At various levels of progress in the acquisition of competencies, the teachers reached an integration or *consolidation phase*. Theory and practice merged into integrated learning activities. The consolidation of cognitive and affective goals of multicultural education into curriculum guides and materials demonstrated the competencies acquired during this phase. The last phase in the heirarchy was a *peer teaching* phase. Here the teacher reinforced the first three phases by analyzing each one in preparation to train other teachers and thus continue the cycle.



Components of the Training Program Relative to Competencies

Awareness Phase:

1. Cultural pluralism
2. The rationale for multicultural education
3. The role of a professional staff in a multicultural setting
4. The need for staff development and the improvement of instruction
5. The role of the community in multicultural education
6. The human and material resources available
7. The linguistic factors related to multicultural education
8. The importance of cultural awareness in multicultural education
9. The need for a flexible learning environment
10. Innovative curriculum for multicultural education: process approach experience-based, integration of content areas, cultural content.
11. The learning styles of children
12. Instructional materials and learning in multicultural education

Experimental Phase:

1. Identify the learning styles of the children in a multicultural setting and plan to share this information with the teachers in the classroom.
2. Analyze rationale for the open classroom, team teaching, microteaching, self contained classroom, the use of paraprofessionals in each situation; and present information to the classroom teachers to obtain feedback.
3. Expand their concepts and skills in other areas related to multicultural education: history, art, music, sociology, cultural anthropology, linguistics, Spanish, psychology, etc.
4. Develop guidelines for appropriate curriculum models for multicultural education.
5. Utilize guidelines to develop several models.
6. Realize comparative studies of present curriculum models and those prepared by the participants in the training program.

7. Discuss ways to assess community resources and how to utilize them in the classroom.
8. Relate the children's learning styles and the affective and cognitive development of the children.
9. Survey the children's receptive and performance skills in their native dialect, and share these findings with the Classroom teachers.
10. Identify various techniques of language acquisition and develop the cognitive and affective rationale of each.
11. Analyze a variety of instructional materials and relate the findings to the objectives of multicultural education.
12. Develop a plan to implement a variety of curriculum models, techniques, materials and classroom organization patterns.

Consolidation Phase:

1. The integration of cultural pluralism into all phases of the school program.
2. The merging of the objectives of multicultural education and techniques, the learning environment, curriculum, and materials.
3. The integration of the learning styles of children and the learning experiences.
4. The transfer of competencies acquired in the training program into the actual supervision in the classroom.
5. The consolidation of cognitive and affective goals of multi-cultural education into curriculum guides and instructional materials.
6. The integration of the children's culture and dialect as legitimate components of the curriculum.
7. The integration of human and material resources of the community into the curriculum.
8. The reflection of the competencies acquired in the training program in the preparation of curriculum guides, instructional materials, and into the training of teachers in the classroom.

Peer-Teaching Phase:

Using the hierarchy of training phases (awareness, experimental, consolidation) in the preparation of teachers by:

1. Assessing the needs of teachers in Multicultural programs according to the hierarchy of training phases.
2. Organizing a training program to meet the needs assessed.
3. Preparing resources to be utilized in the training program.
4. Providing individual assistance to teachers in the classroom.
5. Keeping records of the training sessions and participants.
6. Evaluating the gains made by the teachers participating in the training sessions.

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BILLY COMES TO THE VILLAGE

by Julia Sanchez

It was Saturday morning . . . today was the day Billy Smith was coming to visit with Lorenzo.

Billy Smith was Mr. Smith's son and Lorenzo's sister, Josefa, was Billy's babysitter. Josefa could not go to Billy's house in town today because of the church celebration, or *funcion.* Every village had a *funcion* in honor of their patron saint, and every year a big *fiesta* was held. Lots of food was prepared. Musicians from all over came and many people would sing and dance.

Lorenzo had waited and waited for this day to arrive. It was not only because of the big *fiesta,* but because little Billy was coming to visit with him.

Lorenzo could hardly wait for Billy to arrive. He waited out by the old fence for nearly an hour. Suddenly he saw a big cloud of dust far away. They were coming! The cloud got closer and closer. Lorenzo rubbed his eyes. He could see the car now. The car made a fast turn past the corral. *Screech* went the brakes. Then it came to a complete stop. What a beautiful car! It had shiny hubcaps on all four wheels. Lorenzo ran up and touched it. It was nice and smooth. He even tried to smell it. My what a fine *carro,* he thought.

Mrs. Smith and Billy got out of the car. "Good morning," Mrs. Smith said to Josefa. She then said hello to Lorenzo. Lorenzo just blushed and covered his face. She was a pretty lady. Lorenzo wondered if she was nice, too.

Mrs. Smith left soon. Billy stayed with Josefa. Josefa called Lorenzo to come to play with Billy. Lorenzo was thinking about the games they could play. He had never played with a *gringito* before. Lorenzo walked into the house. Everyone was in the kitchen. They were talking to little Billy. Billy was sitting on a chair holding a toy truck. Oh! How Lorenzo wished he could play with that truck. Josefa saw Lorenzo and asked him to come and greet Billy. Lorenzo just blushed again. He didn't know just what to say. "Come here, Lorenzo, say hello to Billy," asked Josefa. Lorenzo slowly walked toward Billy and said hello. Billy smiled, and he, too, said hello.

Lorenzo had been told that Billy could not speak Spanish, and that he had to speak only English to him. Poor Billy, thought Lorenzo, he won't understand a thing we say. But I will be nice to him. I will teach him how to speak Spanish. It was going to be hard, but Lorenzo was a smart boy. He would teach Billy as much as he could. Lorenzo had only been speaking English for a short time, but he felt he could help a lot.

"Let's go see the *conejos!*" said Lorenzo. "A *conejo,*" he explained, "is a rabbit . . . we have many rabbits." Billy counted almost twenty. Next they went to visit the cow. The cow was nice and fat. Lorenzo called the cow a *vaca.* Every morning the *vaca* would be milked, and after it was milked, it was turned out to pasture. The cow was like an old friend. Everyone liked the cow. Billy patted the cow on the head. "Moooooo," said the cow. "I wonder what language the cow speaks," Lorenzo said jokingly. "I don't know," said Billy. And the two boys laughed. They were friends now.

Let's go watch my mother make *biscochitos!*" Billy was all excited. He didn't know what Lorenzo meant. As they walked into the kitchen they found all the ladies working. Some were mixing dough, while others were

cooking over a hot wood stove. Everyone was so very busy. "Oh! what is she making?" Billy asked. "She is making *tortillas,*" said Lorenzo. "Let's watch." Lorenzo's mother would get a round piece of dough and place it on a floured board. Then with her rolling pin, she would roll it out until it was flat. She would pick up the flat-round piece of dough and slap it on the stove. After a few minutes, she would flip the tortilla over so it could cook on the other side. Billy had never eaten tortillas. Lorenzo's mother gave each boy a small piece. Boy, were they good. Billy didn't know what to think. What a wonderful place.

"Look, Billy, hurry," Lorenzo called. "Hurry, I want you to see something." Billy hurried as fast as he could. "Look Billy, watch this, it's like magic!" Lorenzo's mother was cutting up the rolled out dough, but instead of slapping them on the stove, she was now dropping them in some very hot grease. The minute they were dropped in the grease, they would puff up like balloons or fluffy pillows. They were so nice and soft, it seemed. "May I have one?" asked Billy. "Of course," said Lorenzo's mother. "Let me put some honey inside of it." "This is a good *sopaipilla.* Can you say sopaipilla?" Billy tried real hard. "*So-pai-pi-lla*," he said. Everyone laughed. "Come over here Billy," called Lorenzo. Let's help *Tia* Maria and *Tia* Elena make *biscochitos.* You and I will dip them in the sugar after they get through cutting them." They made big and little *biscochitos.* Oh, what fun! Billy had never had this much fun. He wanted to stay and visit with Lorenzo for a long, long time.

As soon as the boys got through sprinkling the cookies, Lorenzo's mother called them over to have a glass of milk. "You must be tired," she said. "Drink your milk and then you must take a nap." Billy didn't like naps. Neither did Lorenzo. Mothers must be alike all over, thought Billy. Besides, he wanted to watch Lorenzo's mother make that red stuff. What a pretty red color it was.

"That's chili, and it's very very hot," said Lorenzo.

"What do you mean hot?" asked Billy.

"Little children just don't eat chili; it burns your mouth; only grownups can eat it. It's very, very hot."

"Oh," said Billy. He didn't understand. Besides he was getting sleepy. He wanted to take a nap.

When Billy woke up it was late afternoon and almost time for his mother to come for him. He could hardly believe the wonderful day was almost over.

"Well, *Guillermo,* when are you coming back to visit us?" Billy was asked. "What did you call me?" He asked? "*Guillermo,*" said Josefa, "That's your name in Spanish."

"What a strange name," Billy said. "If I have a name in Spanish, does *Lorenzo* have a name in English?"

"Yes," said Josefa. "Lorenzo's name in English is Larry or Lawrence." Billy was so happy. He had learned so many things. Then they heard a car honk. It was Mrs. Smith. She had come for Billy.

Lorenzo and Billy walked out of the house together. Billy got in the car with his mother. Mrs. Smith said good-bye to Josefa and *Lorenzo.* As they drove away, Billy looked out of the window and said Good-bye to Lawrence . . . and *Lorenzo* replied, "Adios, Guillermo, come back again." What a nice boy thought Lorenzo. "I hope he comes to visit us again."

ADIVINANZAS, CREENCIAS, Y SUPERSTICIONES SUELTAS

por Lorenzo Antonio González

Adivinanzas:

¿Qué le dijo el piojo al hombre calvo? (no te empines porque me caigo)

Una viejita, muy viejita, con la cola bien paradita. (Una estufa)

Entre medio de dos paredes blancas está una cuenta amarilla. (El huevo)

Agujero sobre agujero tan duro como fierro. (Una cadena)

Las eché blancas y cuando las saqué salieron pintas. (Tortillas)

¿Que cae y nunca se lastima? (Agua y nieve)

Si nos amarras, se van, si los sueltan, se quedan. (Zapatos)

Largo, largo y muy amartillado. (El camino)

Un mecate doblado alcanaza hasta la nariz, extendido no. (El brazo)

¿Por quién siempre se tiene que quitar el sombrero? (Por el barbero o peluquero)

¿Qué masca y masca y nunca traga? (Las tijeras)

Una vieja, larga y seca, que le escurre la manteca. (Una vela)

Un caballito que no come ni bebe ni anda. (Un puente)

¿Qué pesca piedras y nunca engorda? (El río)

¿Qué es lo que entre más grande menos se mira? (La obscuridad)

¿Qué hacen doce gatos en una asotea? (Una docena)

¿Qué santo tiene más huesos? (El campo santo)

Redondito, rendondón, sin agujero y sin tapón. (Un huevo)

Mi mamá tiene una sábana que no la puede doblar, mi papá tiene mucho dinero que no lo puede contar. (El cielo y las estrellas)

¿En qué se parece el pobre al rosario? (En las cuentas)

Adivinanza, adivinanza, ¿qué vuela sin panza? (La nieve)

Unas vacas pasaron por el mar, dando bramidos sin ser animal. (las nubes)

Una panzona que no engorda. (La pelota)

Era vivo, ciego, muerto, tengo carne viva adentro. (Los zapatos)

En el llano está Mariano, tiene cruz y no es cristiano. (El burro)

Una Vaca prieta pasó por el mar, ni mar ni marina la pudo alcanzar. (La noche)

Además de los niños, ¿quiénes van al Limbo? (Las niñas)

Barbas de carne, pico de hueso, rodillas para atrás. (El gallo)

Crece y disminuye y nadie la ve, no es luz y se apaga, ¿qué es? (La sed)

¿Por qué el perrito mueve la colita? (Porque la colita no puede mover el perrito)

¿Qué cosa tan maravillosa que el que la hace no la goza, y quién la goza no la desea, pero todos van a participar en ella? (El poso)

Estos eran unos gatos, cada gato en su rincón, cada gato ve tres gatos Adivinanza ¿cuantos son? (Cuatro)

Ya ves, ya ves, el que no me adivine bien tonto és. (Llaves)

En el monte se da, y el en monte se cría, y baja a las casas y da alegría. (La guitara)

¿En qué se parecen los curas y los gatos? (Los dos "casan")

Un zapato acabado de hacer, ¿que le falta? (El otro zapato)

Yo tengo una tía que tiene una hermana que no es tía mía ¿Quién es? (Mi madre)

¿Qué animal tiene los pies en la cabeza? (El piojo)

Fui al campo y traje de ella, volví a mi casa y lloré con ella. (La cebolla)

Es blanca como la nieve, habla sin tener boca y anda sin tener pies. (Una carta)

Creencias y Supersticiones:

Comezón en las orejas significa que alguien está hablando de nosotros.

Si ves un cuervo blanco entre una bandada de cuervos negros esto quiere dicir que alguien va a morir.

Si se te desata el cordón del zapato esto quiere decir que tu novio está pensando en ti.

No debe uno estirarse después de haber comido.

Cuando uno está asoleado, se le pone un vaso de agua sobre la cabeza.

Para saber si un niño sufre de mal de ojo, hay que quebrar un huevo junto a su cuna. Si se forman dos ojos el niño está sufriendo de mal de ojo.

Osha en el bolsillo evita las picaduras de las culebras.

Si se espera a un niño, el padre se echará un ajo en el bolsillo para que sea varoncito.

Para curar las reumas se lleva en una muñeca una pulsera de cobre.

Un collarcito de coral en el cuello de un niño evita el mal de ojo.

El ajo en un saquito y llevado al cuello cura todas las enfermedades.

Un frijol debajo del parapado te saca lo que tengas en el ojo.

Si el gato casero se lambe va a llegar gente.

Si canta el gallo delante de la puerta va a venir gente a verte.